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Cover Comment

Pastor John Gensel of the ULCA's Church of the Advent in New York City is an unusual man. After hours—in the late night hours and the early morning hours—he serves as a friend, counselor and pastor to jazz musicians in Manhattan's teeming night-club districts.

Pastor Gensel and his unique ministry have been the subject of several magazine articles, including "Preacher at Birdland" in Newsweek *of October 24, 1960. The Lutheran pastor told* Newsweek's *reporter that musicians have special occupational difficulties:*

"Wife troubles, alcoholism, and even dope addiction can be found any place. But the tension of their lives tends to magnify these problems. Even a good musician may not know where his next job is coming from; it may be a series of one-night stands. Should he take his wife and children? Or if he has a steady job, his hours are such that he doesn't see enough of his family."

Pastor Gensel's ministry is important because he ministers to people where they are, in their own special circumstances—although the people themselves and their private lives are not necessarily very different from most of us and our private lives.

Pastor Gensel's Church of the Advent carries on an important ministry, too. Read about it in our lead story, "A City Church Is Born—Again."

—*G. T.*

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A City Church Is Born — Again

by JAMES R. KAYE

It was in the city but not of the ci
Now it is becoming truly "urba

IN THESE TIMES when the chant is that the church, like London Bridge, is "falling down, falling down," it should be most gratifying to learn of at least one that seems to have reversed the trend: New York City's Lutheran Church of the Advent.

In its more than half a century on the corner of Broadway and 93rd Street, Advent has seen its surroundings change constantly and, at times, almost violently. It has stood as its neighboring side streets' neat private homes became rat-infested, dilapidated, over-crowded tenements; once fine residential hotels became little more than "flops"; the turn of the century's romantically strolling couples were replaced by beaten prostitutes and hopeless drunks; "Gibson Girls" and "Beau Brummels" became "Flappers" and "Drug Store Cowboys," then prowling packs of "Beats" and blade wielding "Gangs." It has heard gentle clip-clop of horses drawing up and down the dirt Broadway; electric buzz of horseless carriages; roar of the "new" subway; the drone modern automobiles.

And in its fifty-plus years, Advent self has been through a number of va phases. When first built it was a pr church; a church with some wea Evidence of these things can be seer the church today: the gigantic stai glass window of "The Advent" cre at the studios of Louis Comfort Tiffa son of the founder of the famous jew firm; the exquisitely carved Caen st reredos in the chancel; the jew

James R. Kaye, a playwright, is a m ber of Advent Lutheran Church, New Y City.

A recent group of new members at Advent Church, New York City

saics above the altar; the magnificent an—all gifts of members of the gregation.

And this pride and wealth seemed to present until well into the post World r II era. However, as with most rything else, this time in Advent's tory was a time of change. New na- nal and racial populations began to ve into Advent's shadow. Old friends l members of the congregation began move away. Others, having run their e, passed on. Slowly the attendance, if the membership roll, began to ndle.

Then, in 1955 a blow was struck—a w that almost proved fatal. The pastor the church accepted a call to another ish and, suddenly, it seemed that Ad- t was to go the way of many other churches. For a year, only "supply isters" conducted the services. For a year the remaining members of the congregation had no minister they could call their own. For a year the threat of the church being swallowed up by the neighborhood it was supposed to have served loomed large.

It had become what is referred to as an "urban church," which seems to be the present misnomer for a "city church," when, in truth, it was a church that was *no longer* "urban" or *"of* the city." It was a dying church. Even more tragic, it was a church that was dying *unnoticed.* And it was dying unnoticed because it was a city church that was *not* urban. It had been so solid for so long, so self sufficient (so inbred, if you will), that it appears it didn't pay attention to the many changes it had seen taking place around it. It seems that it made the mistake so many other "city churches" made and are making: that of waiting for the

Children of all races take part in a Christmas program, one of many such activities in the church "of the city."

neighborhood to join *it* rather than its going out and *joining the neighborhood.*

Then in 1956, notice of the dire situation having finally been taken, the ULCA Board of American Missions came to the rescue of Advent with financial aid and by sending the church a pastor it co once more, call its own: the Rever John Gensel.

Born in Puerto Rico, the son of a p tobacco factory worker, John came the United States to live with an a when he was six years old. After H school he attended and graduated fr Susquehanna University, and then w on to the Lutheran Theological Semin in Gettysburg where he was gradua and ordained in 1943.

When the church accepted its new p tor it entered into one of its most ex ing and happy phases—one that save from the ill fate of so many of tod "city churches," a phase of "urban tion."

In the less than six years since Pas Gensel's arrival the changes which h come about have been definite dramatic.

The congregation has grown fr that of an almost shockingly monotyp one to one that is truly ecumenical. A recent church social—an "Internatic Dinner"—there were over 20 nationali represented, made up of all four ra including converts from every ot major faith.

And the changes in Advent's "pari are probably just as unique.

The neighboring slums are rapidly ing replaced by ultra-modern hous projects and, a little down town, the ready world-famous Lincoln Center the Performing Arts. Within walking tance, up town, the shining new In church Center has been built. Busine new to the area have also sprung u coffee shops run by young Isra Chinese food stores, art galleries, Sp ish markets, art-movies theatres, p parlors. And Advent's "parish" stret even further. It reaches into the "

nts" of Harlem, Greenwich Village, l all around the town.

t was because of his interest in and mendous knowledge of the field of sic known as "jazz" that Pastor Gen- with the sanction of his congregation l the United Lutheran Church in nerica, has become THE minister to z musicians. A friend or acquaintance many great names in the business, "the v." is a welcome and an awaited visit- clericals and all, wherever jazz mu- ans gather to play or relax. And the sicians do relax in his presence. They l secure, many of them in spite of the ning white collar, because they know knows them and their work. They l at ease because they know he will do e church bit" only if they bring up the ject. And, after they have met him a times, almost all of them have ught up "the church bit" themselves. d so the pastor ministers "to the sound musicians at the watering places."

But even though Pastor Gensel is on d where and when the "night people" the city need him, he still serves his mbers at Advent with the help of his stant, the Reverend George Brand.

Pastor Brand, who was ordained at vent this year while working toward doctorate in political philosophy at umbia University, shares the numer- parish calls with Pastor Gensel and finds time to work with groups that trying to arrange housing for many of "lower income" families of the ghborhood.

With two such vital men at the helm it atural that Advent has sailed into even re exciting waters.

t now has its own drama group, The vent Chancel Players, which is not y self-supporting but has shared its fits with the church.

It has a monthly paper, The Advent Church Times, which has increased its circulation 300 percent in the past year and a half.

It has a weekly Spanish class for those members and friends who want to be able to communicate with the many new neighbors that have joined the area.

It is one of the 61 Lutheran churches in the country that has been selected to participate in the Long Range Program for Parish Education. As part of this program it is working on elaborate plans for a Ministry of Music and a Ministry of the Performing Arts.

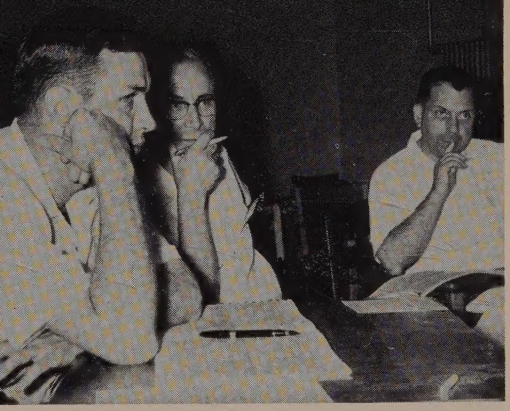
With all of these things it would appear that Advent is a church that has learned a valuable lesson. It is a city church that is, once more, by the Grace of God, becoming an "urban church"—*of* the city. It is a church that has tried to become part of, instead of just watching from the secluded vantage point, the passing parade. And it is a church which seems to be succeeding.

Earl Freese Elected

Dr. Earl Freese of Rochester, N. Y. was elected chairman of the Joint Planning Group laying the groundwork for Lutheran Church Men in the new Lutheran Church in America.

Election of the prominent ULCM Executive Committee member took place at the group's first meeting in New York on July 8. The second meeting is scheduled for August 19-20 in Chicago.

Dr. Freese, active in men's work for over 30 years, has been president of the NY & NE Synod ULCM and currently is international third vice president.



Hard thinking on Curriculum Design

New Dimensions in Parish Educatio

by KENT GILBERT

Some of the church's best brains are shaping LE

SOME BRIGHT September Sunday in 1964 more than a million Lutheran learners will show up as usual for church school, but what they find there will be most unusual. A quiet revolution will be under way with the undisguised objective of transforming Christian education in 6,000 congregations.

For the pupil this should be an exciting experience—colorful new materials, fresh ways of learning, concepts and content accurately fitted to his age level, and what he learns in Sunday school adroitly related to what he learns in other educational agencies of the congregation.

For the teacher this should spell new confidence that he is meeting the actual needs of his pupils for Christian lea ing. He will have the assurance that t curriculum he is following has been ca fully designed and thoroughly pre-test to make it workable for a class su as his.

For parents this should mean that th will have a clearly-defined role in t Christian education of their own ch dren. No longer will they be left wo dering what their responsibilities a

---

Dr. W. Kent Gilbert III, a ULCA past is an editorial staff member of the Boa of Parish Education. He has been worki on the Long-Range Program since its ception.

ney will know and will be helped to lfill them.

For the pastor this should be a moent when he feels that he is leading his ople a long step upward toward beming an informed laity, adequately uipped to witness meaningfully to the spel. He will have the confidence that s parish's educational program is undly Lutheran and as well-articulated minds can make it.

e-fab Utopia

This bright picture sounds like some e-fab utopia designed to cure the edutional ills of a parish in painless fashn. Such is far from the case. Instead will be simply one part of the difficult d seemingly endless task of making ristian education do the kind of job must do in the church if Lutherans are t to be reduced to a generation of ligious ignoramuses.

What name will be given to this revolution when it is launched in the 60's remains to be seen. Right now it is called "The Long-Range Program of Parish Education," and represents the honest efforts of four Lutheran church bodies to re-build their educational program together. Pooling their resources on this challenging project are the boards of parish education of the American Evangelical Lutheran Church, the Augustana Lutheran Church, the Suomi Synod, and the United Lutheran Church in America.

The dimensions of the Long-Range Program are staggering. It involves education for all ages from the cradle throughout life. It includes every agency and ally of parish education: Sunday school, weekday church school, vacation church school, the Christian home, catechetics, leadership education, special interest groups, and camps. What is more, it proposes to weld the educational work

aders work on objectives. Author Gilbert is at left.

in all of these into one coordinated whole —a job that has never been accomplished in any Protestant church before.

In order to accomplish this task the Long-Range Program has already drafted more than a hundred of the best brains in the cooperating churches: educators, theologians, biblical scholars, psychologists, sociologists, pastors, teachers. Planning has been in depth, and the design has been nearly four years in the making. It will take several more years before the plan is fully implemented, but the boards of parish education believe the long, careful process will be worth it.

Why a Long-Range Program?

On the surface the Long-Range Program may look to some like a pet project dreamed up by starry-eyed educational theorists. Actually it is very much down-to-earth and the result of some sobering necessities.

To begin with, LRP is an effort to keep pace with and even to anticipate the swiftly-changing setting in which the church must witness to the gospel. Mobility of population, urbanization, sagging morals, mass media of communication, decaying values and a thousand other factors are a part of the throbbing, fluxing social scene in which Christian education must operate. The church cannot wait placidly for the future to engulf it and then try to cope with its problem of education. It must seek to be ready for that future when it comes. The Long-Range Program, therefore, is planning in terms of what may be expected to be educational needs a dozen or more years from now.

A second pressing need is for coordination in the educational program of the parish. A few years ago most congregations were content to provide a Sunday school and catechetical class, and[illegible] it go at that. Recently, however, vaca[illegible] church schools have become almost [illegible] versal, and weekday church schools h[illegible] become increasingly popular. A chu[illegible] with a well-rounded program now [illegible] all of these agencies. Since the same [illegible] pil is likely to be exposed to all of th[illegible] situations, it is essential that the agen[illegible] work together. What makes this diffi[illegible] is that each agency has a curricu[illegible] which was developed independently [illegible] the others. Educators agree that the o[illegible] solution is to attempt the enormo[illegible] complicated job of preparing a sin[illegible] coordinated curriculum which can p[illegible] vide simultaneously for both the p[illegible] who is involved in all educational ag[illegible] cies and the pupil who may be enro[illegible] in only one.

A third problem arises from the [illegible] that the home has in many instances [illegible] dicated its educational responsibility [illegible] has looked to the church to fill the v[illegible] Since the home has certain God-gi[illegible] functions which it cannot shirk, [illegible] church must help it to understand [illegible] fulfill its educational task.

A fourth factor is the alarming n[illegible] lect of adult education in the chur[illegible] Many congregations end their educati[illegible] al program with confirmation age wh[illegible] at the same time expecting mature ac[illegible] leadership from people who have ne[illegible] been equipped with anything more th[illegible] a 13-year-old's understanding of Ch[illegible] tianity. Christian education is a lifel[illegible] process. When the church denies [illegible] either openly or by implication, it is d[illegible] gerously stunting its own growth.

How is the Job Being Done?

In order to deal with the needs t[illegible] have been described, the Long-Ra[illegible] Program has been set up in four phas[illegible]

ter and editor con-
on new program.

The development of general and age-
up objectives. 2) Curriculum design.
Production of educational tools. 4)
roduction of the program in the par-
Work is being carried on by a joint
f, made up of personnel from the
gustana and ULC staffs.

n the first phase, which has already
n completed, the LRP staff attacked
problem of education for the future
asking what the church actually hopes
ccomplish. In other words, what are
objectives? And how does it expect
istian education to help in attaining
n?

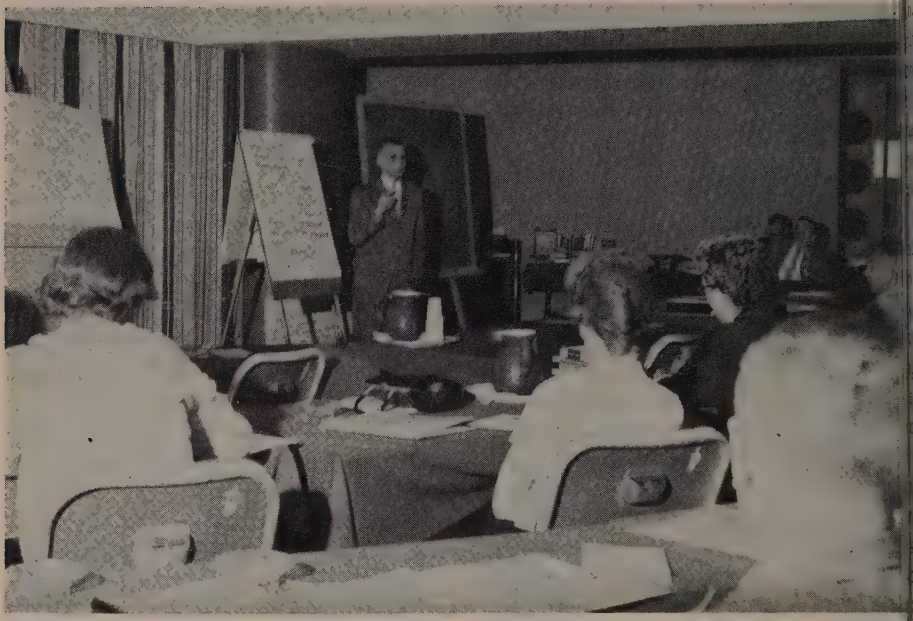
hese sound like simple questions, but
answers are both important and com-
. Having an objective is a matter of knowing where you are going, and any error or vagueness can put you far off target. When the United States made its first attempt to shoot a rocket to the moon, the aim was just a few degrees in error with the result that the rocket missed the moon by 150,000 miles. In its own way an error in aim in the educational program of the church could be just as disastrous.

What complicated the process of developing objectives for Christian education was that it soon became apparent that three different kinds of aims were involved in every teaching-learning situation. First, there are the purposes which God has for the church and the individual learner. Second, there are the goals the learner has for his own life that are likely to influence deeply his learning. And finally, there are the objectives the church has as it tries to interpret God's will to the learner.

The church must serve as the educating community through which the Holy Spirit brings about changes in the lives of the learner. As a result, the church states its objectives in terms of changes which occur in the individual learner as he grows in grace toward Christian maturity. This concern for the individual and his need for God is an ever-present element of the Long-Range Program and is reflected in the central objective:

"Inasmuch as the Church, as the Body of Christ, seeks to become more effectively that community of believers in which the Holy Spirit calls, gathers, enlightens, and sanctifies individuals in their relationships with God and their fellow men, the church's central educational objective, therefore, shall be—

"To assist the individual in his response and witness to the eternal and incarnate Word of God as he grows



Program is readied for the new church.

within this community of the church toward greater maturity in his Christian life through ever-deepening understandings, more wholesome attitudes, and more responsible patterns of action.'

Education, in this sense, is concerned with more than merely getting knowledge. It recognizes that understandings are important. Indeed they are basic. But education is concerned also with the total growth of the personality, including attitudes and patterns of action.

Although I have been able to swim almost as long as I can remember, I have never been able to dive very well. One time as a teenager I became so conscious of this deficiency that I read a book about diving. I learned the theory perfectly, and my attitude was admirable. But when I tried to dive, I still fell flat on my stomach. Incomplete lea ing had taken place.

In a way it is the same with Christ learnings. Complete learnings will clude all three elements: Understandin attitudes, and action patterns.

Age-group Objectives

The very fact that the central obj tive for Christian education deals w growth and change in the learner sign ed the next step. After general objecti were developed, it became evident t it was necessary to know how this gro takes place at different age levels. short, what kind of Christian learni are possible at three, 13, and 30?

The time that is available for Chr tian education is so very limited tod that we cannot afford to use it unwise

d yet there is strong evidence that we nd much of our time in church ools trying to teach children things t they are incapable of learning while sting the time of teenagers and adults h childishly simple things they should e mastered years earlier.

n order to pitch the curriculum of future correctly for different ages, intensive study has been made in the g-Range Program of age-level characteristics and the potentials for learns. On the basis of these insights the eral objectives for Christian educan have been broken down so that it ossible to know what areas of learn should be dealt with in every year m birth through high school as well in broader age spans beyond. This uld eliminate much of the guess work teachers in the church schools.

riculum Design

Objectives in themselves are only deposts to where you are going. The riculum is the course which you fol to get there. Designing the curricun, therefore, becomes the key to deping a coordinated educational pro-m.

The knottiest problem in curriculum ign is finding the way in which differ agencies can work together. The Sun school, with its single-hour sessions ced throughout the year, offers dif-ent possibilities than the vacation rch school with its 10, two-and-one-f hour sessions concentrated within weeks. The catechetical class, with opportunity for systematic doctrinal ning, clearly should differ in its edu-onal program from the home. But at are the best opportunities for teach-and learning latent in each agency?

n order to answer this question the P staff initiated an extensive research study. It not only examined the way in which these agencies function at present, but probed deeply into how they might work in the future. On the basis of this investigation, statements of function for all of the agencies have been developed, and the curriculum itself is now being prepared.

While an objective tells where you are headed and curriculum outlines the course you follow to get there, it is necessary also to have some means to reach your goal. In this instance the means are the educational materials—books, pictures, filmstrips, recordings, and a dozen other tools of the trade. All of these resources for the curriculum must be prepared, field tested, and produced. Hundreds of writers are engaged in one of the most ambitious publishing ventures a church has ever attempted.

Excellent tools in themselves, however, are not a guarantee of success. They need skilled persons to use them.

A few years ago I bought a new storm door for my house and decided to hang it myself. Not being much of a home craftsman, I had a vague notion that my tool kit, consisting of a hammer and screwdriver, was somewhat inadequate for the task. So I bought a plane and started to whittle away at the bottom of the door. It soon became apparent that if I continued, the door would be about three inches too short, which is a considerable handicap in a storm door. Bowing to defeat, I called in a carpenter, who had the door in place in short order. Adding insult to injury, he used *my* plane.

When the materials are ready for the Long-Range Program, it will be just as important to have skilled craftsmen to use them. For this reason a full two years of intensive leadership education

are planned before the materials are introduced. Only when teachers have gained the necessary skills will congregations be ready to proceed with LRP.

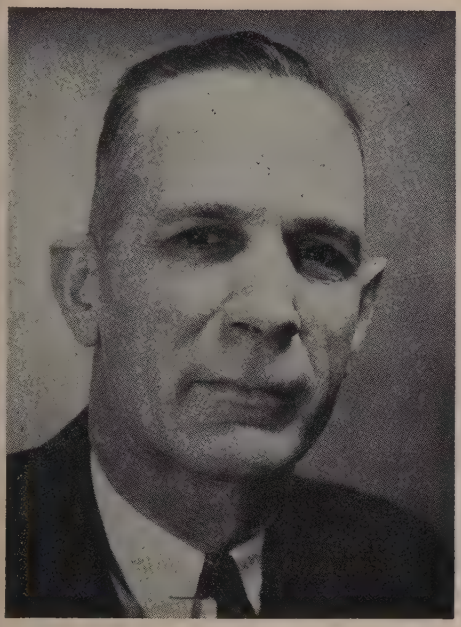
An important first step in this leadership development program is a series of approximately 1,000 Area Leadership Conferences. Their purpose is threefold: (1) to assist the leaders who are responsible for the congregation's program of leadership education to understand the philosophy and principles of the Long-Range Program, (2) to offer direction in setting up the program of leadership education in the local congregation, and (3) to provide briefing on the new 1962 leadership courses.

It is likely that many of the readers of this magazine will participate in these important meetings. Invited are the following from each congregation: the pastor, the director of Christian education and deaconess, instructor (s) of the new leadership courses, the chairman of the committee on Christian education, and the chairman of the leadership education committee.

All-new materials will implement the leadership education program. A Manual for Leadership Education describes a congregational program for recruiting and training leaders. Included are suggestions for using the new leadership courses and for providing twenty-eight other leadership education opportunities for teachers and other Christian education leaders. Three of the new courses will be introduced in 1962. They are: Our New Church, Helping Children Know the Bible, and Before You Teach Children. Other courses will become available in succeeding years. These and the other leadership education materials for the Long-Range Program are designed to be the solid foundation which will support effective Christian educat in all our congregations.

Oddly enough, the planners of L do not think of the time when the p gram and materials have been introdu as the end of their task. None of th has the notion that utopia will have rived or that everything will function intended. Instead they will begin im diately to test and evaluate the progr with an eye to correcting its weakne and strengthening its strong points the next generation of learners. Ma this part will be called the "Longer-Lo Range Program" for the 1970's.

AUGUSTANA LUTHERANS were the fi to name a Negro missionary—Mrs. Ar D. Hall, former school teacher of Wa ington, D. C., shown here with Dr. Cl ence T. Nelson, pastor of the Augusta Board of World Missions, and the R Rudolph C. Burke of Minneapolis, board's executive director. Picture w taken at the announcement of Mrs. Ha appointment at Augustana's annual Sy in Seattle. The new missionary taught the vacation church school in Dr. Nelso congregation last summer.



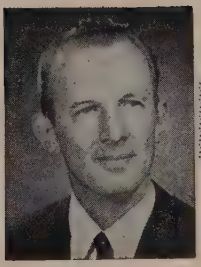
Zeb Trexler

Zeb Trexler, a former president of the Brotherhood, now ULCM, of the United Lutheran Church in America, and a long-time stewardship leader of the church, died at his home in Concord, N. C. on June 21. He was 71 years of age.

Zeb was one of those rare "giants" among the laity of the church. He had keen intellect, deep conviction, abiding faith . . . a genius for organization and a capacity for being nearly all things to all men . . . a logical mind and a quick, Southern wit which added flavor to his conversation. He was a loyal friend, a lover of family and of all people, and of his church.

A graduate of Mt. Pleasant Collegiate Institute in North Carolina, Zeb was a school teacher and principal for ten years, then an automobile sales executive for 20 years. In 1941 he became a field secretary for Lenoir Rhyne College and in 1947 became associate stewardship secretary for the ULCA and its Lutheran Laymen's Movement. He was a Brotherhood president on all levels, serving the international body in 1946-48.

Zeb Trexler was buried from his beloved St. James Church in Concord with his pastor, the Rev. George R. Whittecar, officiating.



MAN TO MAN

by LAWRENCE M. REESE

Men and Conventions

How interesting it is to see a convention from the other person's point of view. Take for example the manager of the Convention Bureau of any city. Sometimes it seems that he practically "buys" a convention. As a result, the site of the convention may depend upon the highest bidder. And why is a city so eager for a convention? The cab driver takes home a bigger pay check. The hotels and restaurants do a big business. Sales at department stores increase. Even the souvenir vendor benefits by conventions.

Now look at a convention through the eyes of the delegates and visitors who attend. Here's the convention's organization man. He delights in parliamentary procedure, floor debate, committee meetings and other convention mechanics.

Quite the opposite is the man who's eager to get rid of business so that he can hear the speakers and discussion leaders. He's come to be inspired. He enjoys matching wits with the speakers and discussion leaders.

Conventions also include "inventory men." These men look closely at the progress of the organization. They rethink the objectives of the organizat and try to determine whether the pres program is geared to carry out these jectives. In a church convention th are the men who examine any organi tion or its program in the light of Gc plan for his people. These are men w take unbiased, long-range views. T are open to new ideas. They rarely l up with any clique or pressure group. the floor of a convention, these are men worth hearing.

The happy extrovert goes to conv tions too. Place, objectives, weather, r ideas—these are all incidental. He g to be with people. He enjoys crow friends, banquets, post-session disc sions, car pools to and from the c vention, and the opportunity to m new friends. He's good to have arou and he'll be at plenty of conventions meetings before the year's out.

You and a Convention

Have you been trying to fit your into one of the types just mention Don't! Because most of us go to a c vention with a blend which includes m of the above factors. We may not l

a convention through the eyes of the nvention Bureau but we might take vantage of the sight-seeing trip. And do want good rooms and meals. We y even spend a few moments in the partment store buying souvenirs for wife and children. Too, we go to hear od speakers, take part in worship and siness, and we are interested in plan- g the future as God wills it. Naturally, st of us go to greet old and new nds, too.

How can you have meaningful expe- nces at a convention? Suppose we look certain factors more closely.

1. A good convention is a *balanced* vention. Worship is included because nspires, guides and teaches. Keynote akers and discussion leaders are on program because they stimulate on, generate new ideas and provide cussion points both during and after vention sessions. Business sessions are essary in order to do the "housekeep- " chores of the organization. Beyond t, there is a real need for "the big ce" or "the important" actions of the ble convention.

2. A good convention is a happy nd of thought and action. Have you r tried to pace yourself in a conven- n? Good pacing means some concen- ion in depth in certain program fea- s and then a switch to action as mo- ns and amendments keep the conven- n agenda moving. So, plan to do deep nking and then be ready to take posi- action.

3. A good convention includes small- up discussions and all-convention fea- s. With all the potential manpower onvention has, there's no reason to ttle this power by arranging sessions the total group only. So, be ready for both formal and informal opportunities to share in the convention.

4. A good convention needs self-discipline. You may be tempted to skip devotions, to speak too many times on one issue if the presiding officer is generous, or to make so much noise at the back of the auditorium that many are disturbed. Even men who are normally well-disciplined sometimes fall under the spell of the mob and lapse into undisciplined activities.

5. A good convention works hard. Since conventions have objectives, these can be achieved only if there is a will to work. And hard-working conventions offer real satisfaction as a by-product. So, roll up your sleeves in a convention and help get the work done well.

In the days ahead, you'll be attending conventions and conferences. Remember that great things can happen when Christian men get together. Pentecost's men were of one accord and were led by the Spirit. And wasn't the Council of Nicea a wonderful "convention." So, have a good convention. Respond to its inspiration. Help get its work done. Do your part to balance its program. If you do this, you'll be part of a fine convention!

As this issue of LUTHERAN MEN *goes to press, hundreds of ULCMers and their families from the length and breadth of the U.S. and Canada are preparing to attend the 23rd biennial convention of United Lutheran Church Men.*

See LUTHERAN MEN *for September for complete coverage of this important meeting.*

LENOIR RHYNE

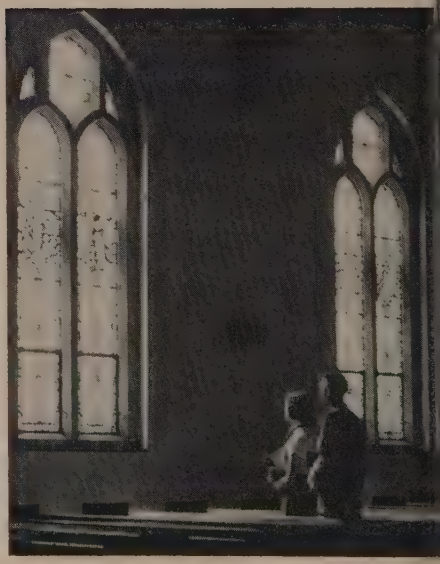
by **EARL L. AIKEN**

Southern Lutheran College has famous football team

LENOIR RHYNE COLLEGE, located in the foothills of the beautiful Blue Ridge mountains of North Carolina, and a part of the thriving Piedmont area of Hickory (population 19,000), was founded in 1891 by certain benefactors who carried out the wishes of Captain Walter Lenoir. The will of Captain Lenoir stipulated that a tract of land be set aside for the erection of a church college—originally named Lenoir College.

In 1923 the name of the coeducational institution was changed to Lenoir Rhyne College in honor of Daniel E. Rhyne, who gave large sums toward its endowment. The Administration Building now stands through gifts from Mr. Rhyne and is so named after the donor.

Comprising a student body of approximately one thousand students, Lenoir Rhyne is the largest Lutheran institution in the South. It is owned and operated



Students meditate in St. Andrew's Lutheran Church.

w Science Building is gift of Dr. her L. Minges of Rocky Mount, N. C.

the North Carolina Synod of the ited Lutheran Church in America m whose congregations it secures pport both spiritual and financial.

Presidents serving the college have en Dr. R. A. Yoder, Dr. R. L. Fritz, . J. C. Perry, Dr. H. B. Schaeffer, Dr. E. Monroe. At the present Dr. Voigt Cromer is serving as a useful, dynamic ristian leader.

The rolling campus is built near the art of the city of Hickory and comses 58 acres. Erected on this campus fifteen buildings, some twined with and others very modern.

The newer buildings have all been mpleted under the administration of . Cromer since his inauguration in 49. These modern facilities are St. drew's Lutheran Church, the college rship center; Dr. P. E. Monroe Auorium; Dr. R. L. Fritz Sr. Dormitory for Women; Dr. A. Alex Shuford Gymnasium, which seats 3600; Dr. Jacob L. Morgan Dormitory for Men; Dr. Luther L. Minges Science Building; and Dr. W. K. Mauney Music Building. The President's Home was made possible through a donation of Mr. and Mrs. Albert Eckard and also was erected during this period.

At the present time final plans for a new College Union Building are being completed. The contract for this building will be awarded this summer.

Under the administration of President Monroe a new library was erected through gifts of Carl A. Rudisill and was so named.

Earl L. Aiken is director of public relations at the ULCA's Lenoir Rhyne College, Hickory, N. C.

Main entrance of Dr. W. K. Mauney Music Building, given by Dr. Mauney and family and dedicated last year.

At the present time the college is conducting a self-study of its academic program which will be completed for accrediting agencies late in 1961. The academic program of Lenoir Rhyne correlated with the goals of Christian Higher Education has been greatly strengthened during the past few years. The college is a member of the Southern Association of Accredited Colleges and Universities.

Granting the A.B. and B.S. degrees, Lenoir Rhyne is proud of her sons and daughters who have succeeded in many fields of endeavor including ministry, medicine, law, business administration, dentistry, journalism, music and teaching. The administration has recently added the B.S. degree in nursing to its curriculum and is the third college in the state of North Carolina offering this training.

When Lenoir Rhyne students are away from their studies they have opportunity to join various active organizations wh include religious organizations, honor societies, social fraternities and sororiti the debating team, the playmakers, ba and orchestra, and male students m participate in inter-collegiate athletics.

"The Mountain Bears," nickname the college's football team, last year w the National Championship for sm colleges when they played in the Holid Bowl in St. Petersburg, Florida.

The nationally-famous A Cappe Choir has appeared in cities throughc the eastern seaboard, recorded an albu of sacred music, and sung over one our nation's largest radio networks.

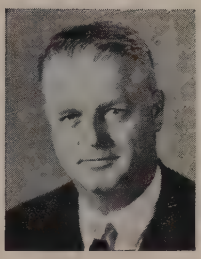
The cultural and spiritual life of t campus is enhanced by a series of ou standing concerts and lectures offer annually. In cooperation with the Hic ory Community Concert Association t students have the privilege of heari some of the world's greatest artists a lecturers.

The members of the North Caroli Synod, the student body, the alumni a friends of Lenoir Rhyne are proud her achievements. If there is a questic in anyone's mind in regard to the spi manifested on this Lutheran campus, w ask any reader to drop by to see us.

With this article LUTHERAN MEN *co cludes its series on Colleges of the ULC —begun in April* 1959 *and continued alternate issues since that time.*

Believing that it serves Lutheran yout and their parents—as well as Christia higher education—by calling attention the fine institutions of the church, LUT ERAN MEN *will in October begin a simil series treating the colleges of the Luthe an bodies with which the ULCA is mer ing into the LCA.*

VIEWS from Headquarters



by J. H. OETGEN

Visiting the Sick

HAVE YOU ever been sick? Were you ely and perhaps at times discouraged your slow return to health? If you ren't, then be thankful, but remember, re are shut-ins in every congregation. me are aged and infirmed, confined to ir homes. Their friends are becoming wer with the years. Others are sick tem-rarily but often neglected. Why not do to others as you would have them do to you? Visit them.

When men visit for their church, they ake a great witness of their faith to hers and demonstrate the love Chris-ns have for one another. The church uncil promise in the installation service part states "to assist the pastor in the sitation of the sick." However, many il to carry out this promise.

Visitations should be a congregational oject. The pastor and evangelism or in-r mission committee should coordinate e visitors of the congregation so that eryone will be visited—not only a few ll-known persons.

Why not make a project of your LCM to be an active part of the con-egational visitation program? If your congregation does not have such a program, you could talk with your pastor and tell him that you are ready to supply a given number of visitors each month. It is suggested that men visit in teams of two.

A piece of devotional literature, such as *Light for Today* or other devotional books, even a copy of LUTHERAN MEN, would be appreciated by the men and *Lutheran Women,* by the ladies, along with a copy of *The Lutheran.* If your congregation has a tape recorder, perhaps you could tape the Sunday service, and play it during your visit. If you would like to have suggested helps for visitors, write the Board of Social Missions or the ULCW office for the booklet *Ye Visited Me.* Copies cost 20 cents.

"So this is now the mark by which
we shall all certainly know
whether the birth of the Lord Christ
Is effective in us:
If we take upon ourselves
the need of our neighbor."

—*Martin Luther*

LUTHERANS certainly have dominated the governorship of Minnesota. Here, G Elmer L. Andersen, a Lutheran, poses with seven of his eight living predecesso all Lutherans except Harold E. Stassen, a prominent Baptist layman. One form governor, J. A. O. Preus, died on May 24, shortly after this picture was taken at dinner for Minnesota legislators given by the Minneapolis Chamber of Commer Seated from left, listing tenures as governors and church affiliations: Gov. Anderse 1961, St. Anthony Park Lutheran church (ALC), St. Paul, Minn.; J. A. O. Preus, 1921-2 Hiawatha Lutheran church (Evangelical Lutheran Synod), Minneapolis, and M Stassen, 1939-43. Standing: C. Elmer Anderson, 1951-54, First Augustana Luther church, Brainerd, Minn.; Edward J. Thye, 1943-46, St. John's Lutheran church (ALC Northfield, Minn.; Luther W. Youngdahl, 1947-51, Augustana Lutheran church, Was ington, D. C.; Hjalmar Petersen, 1936, Bethlehem Lutheran church (Suomi Synoc Askov, Minn., and Elmer Benson, 1937-38, Zion Lutheran church (ALC), Appleto Minn. Absent was Orville L. Freeman, 1955-60, now U.S. Secretary of Agricultu Ebenezer Lutheran church (Augustana), Minneapolis.

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rl Niemeyer, St. Luke's, San Antonio, Tex.
rvin Fertsch, St. Luke's, San Antonio, Tex.

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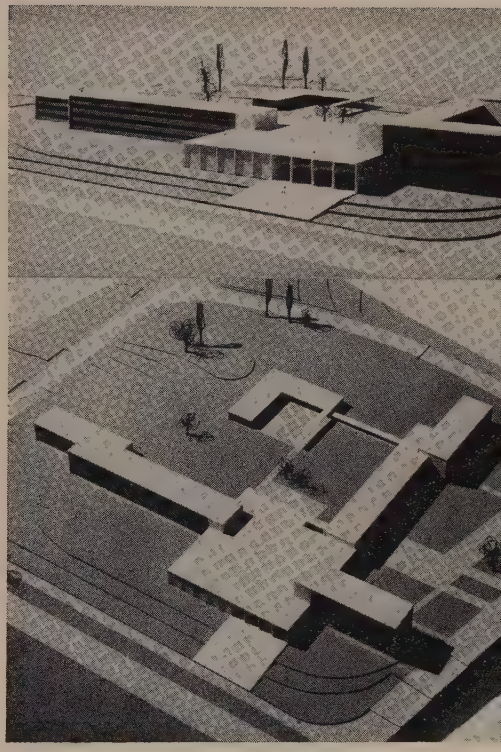

GENEVA, Switzerland is the site of this new headquarters building being erected for the World Council of Churches. Ground-breaking ceremonies for the new 250-room office building were presided over in Geneva by Dr. Franklin Clark Fry, president of the United Lutheran Church in America and chairman of the WCC's policy-making Central Committee. Bishop Henry Knox Sherrill, former presiding bishop of the Protestant Episcopal Church, turned over the first symbolic spadeful of earth. To be constructed at a cost of $2,500,000, the structure will house the WCC's staff in Geneva, plus personnel of the Lutheran World Federation, the World Presbyterian Alliance, the Brethren Service Commission and other WCC-related bodies. Funds for the building were raised by the World Council's 176 member Churches and by special fund-raising campaigns in several countries.

What IS the Purpose of Sex?

by ALFRED J. CROSS

There are some who would maintain that the only Christi purpose in sex is procreation. The advocates of plann parenthood, however, adopt a different point of view, believi that procreation is not the only *purpose which sex can pl in the Christian life of men and women.*

This topic seeks for an answer to this question. The b ginning point of the search is God and His Word. The purpo of sex is sought in passages ranging from Genesis to Pau first letter to the church in Corinth. A thoroughly Christi answer is developed.

A look is also taken at planned parenthood, with emphasis upon the exercise of a sense of responsibility.

Writings which deal with this general subject have one thing in common: the term "sex" is used undefined from the beginning, and only later in the exposition an attempt made to define it. We must be careful lest we make the same mistake. Let us, therefore, begin with a definition of the term "sex."

To clothe our discussion with some degree of objectivity, perhaps a reference to the definition in *Webster's Dictionary* might help:

Sex: 1. One of the two divisions of organism formed on the distinction of male and female; males or females collectively.

2. The character of being male or female, or of pertaining to the distinctive function of the male or female in reproduction.

Are you more confused? I hope not. At least out of this we have two physiologically distinct organisms.

Where Do the Sexes Come From?

Where do these distinct organisms come from? The immediate answer may differ depending on the philosophy of the individual, but the Christian's answer (be he scientist or otherwise) will be: "They were created by God."

The Bible reveals to us a God-ordered world in which male and female were created in their distinctive forms, and we are told that God felt this "was very good" (Genesis 1:31). He has purpose in making male and female physically different and he was proud of their forms. Should we be less appreciative?

The Bible tells us of the creation of the female in Gen. 2:18, "Then the Lord God said, 'It is not good that the man should be alone; I will make him a helper fit for him'." God so ordered the world that male and female should complete and complement one another. Perhaps nowhere is this interdependence of male and female more strongly emphasized than in Genesis 2:24: "Therefore a man leaves his father and his mother and cleaves to his wife and they become one flesh." And in St. Mark 10:8 Jesus pointed out this truth in his teaching: "And the two shall become one (flesh). So they are no longer two but one (flesh)."

This unique oneness seems to be the key to the understanding of the purpose of sex. Without it sex seems to have little or no meaning. God made male and fe-

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Alfred J. Cross is the psychiatric social worker at Lutheran Medical Center in Brooklyn, New York. This is the Inter-Lutheran Topic for September.

The Inter-Lutheran, or Joint Topics, are prepared and edited by outstanding Lutheran leaders of several church bodies. They are designed to be an integral part of regular monthly meetings of Lutheran men's groups. Program helps, suggestions for topic leaders, etc. are included with each topic. Lutheran Men *publishes a topic each month, designated for use the following month. Topics are also available in complete form for the entire year. The 1962 series is due soon—contact ULCM headquarters in New York.*

male so that they would be attracted to each other continually so as to help them to this oneness, which includes being one in physical union, one in mind, one in spirit, and normally one in parenthood.

To hear some people talk one would think that Dr. Freud and his colleagues invented the sexual instinct and drive. It is obvious that it was part of God's plan long before this brilliant gentleman's earthly existence.

Dr. Otto A. Piper in his book, *The Christian Interpretation of Sex,* points up that the God-given sexual drive is in no way evil in itself and is indispensable for God's plan for salvation: but that its misuse and distortion can make it a terrible burden.

The Bible reveals that God in his eternal planning ordained marriage as the means by which male and female become one. As God is love, so male and female who are created in His image, seek to make love the characteristic of their marriage. The closer male and female come to this oneness with each other the closer they come to the ultimate in sexual enjoyment and satisfaction in life itself.

We Enter Marriage With Various Handicaps

Many males and females enter into marriage with varying degrees of handicaps and potential abilities to find oneness. Many are at a disadvantage because of the severe distortions which occurred during their early development in a world that has strayed far from God's eternal planning. God's gift to male and female of an infinitely complicated physical and mental structure, so that they might have dominion over the world, has become "a blessed burden." While we have used these gifts to increasingly enhance our material and physical comforts, these gains are of extremely tenuous va unless we can understand our com cated emotional structure and get it line with God's design.

There are those who have experien little or no real love in their environm and as a result may have no real love themselves. It is questionable how mu they are capable of contributing in marriage relationship to that import oneness to which we have been referri

There are others whose earthly exp ience in reaching out to others has c stantly met with frustration and insec ity. They have consequently withdra from the world in desperation to what know to be the self-defeating quest finding oneness in one's self.

There are still others whose sex drive has been twisted and distorted early experience. With some, this Gc given drive has been exploited by thc in the person's environment throu various forms of rape which plac sexual relationships in a negative conte

There are others, who for differe reasons feel so uncomfortable and unsu of their inner controls, particularly of t sexual drive, that they are under consta anxiety when exposed to anything i motely sexually stimulating. This anxiet and the subsequent defense against causes such discomfort as to cancel o enjoyment of the experience. Unsurene of control over sexual thoughts (that a a part of a God-given drive) cause son to live in awesome fear that once the thoughts are stimulated in the directic of sexual relations, action in carrying o these thoughts must inevitably follow.

Additional handicaps may occur whe the emphasis was in the direction squelching the sexual drive throu words and/or more subtly throu actions and empathy of feelings. In son

The Inter-Lutheran Topic for September

Suggestions for a Devotional Service

Hymn: "O perfect Love, all human thought transcending"

Scripture Reading: Genesis 2:18-25

Prayer, followed by the Lord's Prayer

Hymn: "O happy home, where thou art loved the dearest"

For Further Reading

Piper, Otto A.—*The Christian Interpretation of Sex,* New York, Charles Scribner's Sons, 1951.

Cole, William Grahm—*Sex and Love in The Bible,* New York, Association Press, 1959.

Taylor, Rattray G.—*Sex in History,* New York, Ballantine Books, 1954.

Rehwinkel, Alfred M.—*Planned Parenthood and Birth Control In the Light of Christian Ethics,* St. Louis, Mo. Concordia Publishing House, 1959.

"Planned Parenthood"—A paper prepared by Dr. Carl F. Reuss, Executive Secretary, Board of Christian Social Action, American Lutheran Church, November, 1954.

"Christian Guidance on Marriage and Family Life," Published by The Board of Social Missions of the United Lutheran Church in America, New York City.

Stuart, Alexander J.—*Overpopulation, Twentieth Century Nemesis,* New York, Exposition Press, 1958.

Birth Control Clinical Research Bureau—*Laws Relating to Birth Control in the U.S. and Its Territories.*

es it is selfishness on the part of the ponsible parent who sought the easy y of helping the child to control and ect this important drive.

It is highly conceivable that such dis-tions could seriously handicap those posed in achieving the God-planned eness so important to their future per-al happiness. There may be a need for carefully planned and coordinated combined services of the helping professions before the purpose of sex can again for them take on its real meaning in God's eternal planning.

Thus we find that neither the extremes of sexual ascetism (self-denial) or sexual libertinism (anything goes) in personal development or cultural de-

WEST BERLIN'S new Evangelical Kaiser Wilhelm Memorial church is rising beside half-shattered tower of the old church named for Wilhelm I, first Kaiser of mod Germany. The $1,500,000 octagonal structure of stone and glass, with a separate stee and baptistry, will replace the worship house destroyed during World War II. Chu officials wanted to demolish the old tower but Berliners demanded that "Old Faithf be retained.

velopment are in line with God's sexual plan.

What About the Person Who Doesn't Marry?

Paul's comment in I Corinthians 7:1 —"It is well for a man not to touch a woman"—has often been misunderstood and misinterpreted. Paul goes on to add that the gift of continence has been granted to only a few. For those w are unable to remain continent, marri is a duty. Such individuals have a div call to enter into the married estate

Perhaps there is no passage in Bible which has been misinterpreted m consistently as evidence of marriage a sex as a necessary evil as the passage I Corinthians 7.

While the above helps to clarify so

this passage, it is also important to phasize that Paul developed his ideas marriage and sex on the basis of his w of the coming kingdom. Paul ex-cted the second coming of Christ at y moment. It is therefore natural that advice should be tempered by what considered to be only a very nporary situation.

It is well to add at this point that ual relations outside of marriage do contribute to this one-flesh relation-p and may indeed dilute and detract manently from the ultimate relation-p. The degree of this permanent effect worked out between man and God. In ognition of God's mercy and forgive-s this would appear to be a question which man's peers have no right to in judgment.

How Is this Oneness Achieved?

In review, the organisms created by God and called male and female were purposely created in their distinctive forms to be constantly attracted to one another. In marriage through love (dedicated to the true well-being of the other as of himself) they become one in body, mind, and spirit. Sexual relations are purposeful in bringing about and strengthening this oneness.

In turn, the closer male and female come to this oneness, the greater is the satisfaction in sexual relations. This is in contrast to often expressed fears and feelings that marriage partners will in time get bored with each other sexually—"Variety is the spice of life," etc. This does not exclude the possibility that factors in the environment, contrived and

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otherwise, may help to stimulate sexual interest. But it is in this oneness that the ultimate in sexual oneness and satisfaction is achieved.

It would be naive and contrary to experience to suggest that male and female necessarily find this oneness by legal and clerical declaration of marriage. Much disillusionment and disappointment in marriage occurs because this fantasy is encouraged and/or not faced realistically. On the other hand, it is equally unrealistic to assume that longevity of marriage will in itself bring partners closer to this oneness. This oneness is achieved only through constant effort, sacrifice, sharing, and utilization to the maximum of one's personal and spiritual resources. It very often requires use of outside professional help through reading and personal contact to unlock new inner resources and to utilize to maximum those of which we are aw

Procreation and Planned Parenthood

In an attempt to place importance the role that sex can play in the Chris life of men and women along with creation it would be unfortunate no give the latter its proper weight. Ther certainly no question that in God's he meant for male and female to sexual intercourse to produce child Genesis 1:28 says of the male and male: "And God blessed them, and said to them, 'Be fruitful and multi and fill the earth and subdue it'."

The feeling that couples would s this responsibility, if not commande or constantly reminded of their resp ibility, seems to be definitely overpla and fails to take into account the str

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logical and psychological needs for dren on the part of the parents.

n any discussion of responsible par-hood the question inevitably arises as whether married couples have a right plan and order their sexual relations as to determine the number and spac- of the births of their children. Birth trol or planned parenthood of some d is accepted by all major religions in country. The major difference is that Roman Catholic Church affirms the timacy of only two methods of birth trol—continence and the so-called thm theory which is permitted where due medical or economic hardship kes family limitation imperative."

As Dr. Alfred M. Rehwinkel points out his well-written book, *Planned Parent-od,* the Bible is surprisingly silent on subject of birth control. He refutes h logic those passages quoted as ipture proofs against the practice of h control. Roman Catholic moralists e apparently recognized this and have ed their position not on some clear rd of Scripture but on the teachings of omas Aquinas, St. Augustine, and al encyclicals. The shakiness of such osition is raised by Dr. Rehwinkel as points out:

> For unless we have Scriptural auth-rity for whatever conviction we may old with regard to this, it is only a uman opinion or a dictum of the hurch without binding authority. . . . No church authorities or theologians r resolutions of church bodies or any ther human authority can assume risdiction over man's conscience and nake an act either right or wrong nless God has spoken in the matter.[1]

[1] *Planned Parenthood,* Alfred M. Rehkel, Concordia Publishing House, 1959, 48.

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The argument that birth control by means other than those provided by nature itself is contrary to nature and therefore sinful and immoral is refuted well by this same author as he acknowledges that man also is subject to the law of nature and will destroy himself if he ignores it. He adds:

> But while man is subject to this law like every other creature, his relation to nature is different from that of any other creature. Man is subject to it, but at the same time master and lord over it and able to modify and control nature. When God gave man dominion over all things that He had made, this included the power to modify and control nature to his own advantage and interest.[2]

No one has raised any objection to man's battle and triumph over sickness which is a part of nature.

The so-called rhythm method has under closer examination been an attempt to interfere with nature and is unnatural

[2] *Planned Parenthood,* Alfred M. Rehwinkel, Concordia Publishing House, 1959, p. 57.

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because it precludes intercourse during the fertile period when the whole psychosomatic physiology of the female is said to be prepared and intended for intercourse.

It is clear from evidence presented earlier that those who recommend the method of abstinence have neither the Bible nor psychology on their side.

The Roman Catholic Church has sought to incorporate and perpetuate its views into state law. However, since 1936 it is legal throughout the United Sta except in Massachusetts and Connecti for physicians to give contraceptive vice where the health and well-being the patient require it. On May 23, 19 the United States Supreme Court agr to pass on the constitutionality of Connecticut statute which forbids prescription of contraceptives by ph cians, even to save the life of a patie Opposition to these laws is to be enco aged because they deprive the individu of these states of constitutional freedo essential to their lives and well being.

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How Many Children Should A Married Couple Have?

How many children should a marr couple have to fulfill their responsibili Various figures by so-called populati experts have indicated that at the pres time—considering American conditio of marriage, birth, and death rates between 2.3 and 2.8 children are nec sary in the typical marriage to maint a stationary population (i.e., replen the U.S.). This will of course vary w

dical advances, etc. To apply this ure to the scriptural command to re-nish the earth really doesn't make ich sense, since there is no way of our ng sure that our present population the figure we ought to replenish.

Rather than any arbitrary figure per uple it would make more sense that rents be encouraged to reproduce (to extent that it is within their control) line with their ability to make every ild born into the world a *wanted* child. e couple should determine the number children they should have in line with ir ability to provide reasonably ade-ately for the spiritual, psychological, d body needs of their offspring. Par-ts' physical and emotional needs as rthy individuals in the eyes of God uld also be a consideration in deter-ning the number of offspring.

While we in this country do not seem be too close to the problem of the pulation explosion, as Christians and erdependent members of the world it es concern us. With our surpluses and cess personal poundage it is hard to lize that starvation and extreme pov-y are prevalent throughout the world. the present rate of births we are told it to maintain even the present low ng level of the human race it would necessary to increase the number of es or yield per acre from ½ to ¾ of present amount in the short space of ly 45 years. Alexander Stuart, in his ok, *Overpopulation*, predicts that—hin this period—unless man can find ne way to stop the growth of popula-n in some areas, six out of every seven ldren may die before they can grow

ggestions for the Leader

This might be a good topic on which to in with some serious Bible study. Per-

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haps you will want to ask the pastor o interested layman to open the discu with a ten- or fifteen-minute study of of the Bible passages listed. It would s however, to be much better to involve individual directly in such a study. He one means by which this could be don

Divide your entire group into sm study groups—consisting of no less six men nor more than ten. Assign to group one or more of the following ages: Genesis 1:26-31; Genesis 2:18-2 Mark 10:6-9; I Corinthians 7:1-9; I C thians 7:25-40; Ephesians 5:21-33. each group off to read and study the signed passages, making sure that each is supplied with a copy of the Bible. questions as these might be helpful: does this passage say? What help does passage give in understanding the pur of sex? How does this passage fit in your own personal understanding of purpose of sex?

After the study groups have had suffi time to complete their work, re-asse the entire group and let each study g present a report on its perusal of Scripture passage. Invite discussion the groups as each report is made. Hov the various passages relate to one anot Do they all say the same thing about purpose of sex? Is there one consistent that is apparent throughout?

Having completed this, you will wan turn to the topic material. Perhaps you want to present this material by your Or perhaps the material can be divide some way, so that several other men help you make a panel presentation. If group is sufficiently interested, you ma able to convince the members to do s additional reading before the presentati made. Books for further study are liste

A further suggestion involves a panel sentation of the attitudes toward sex different eras of history—among the R ans, the Puritans, etc. The books by Cole and Dr. Taylor would be espec helpful in preparing such a panel sentation.

There would seem to be little doubt there is need for a discussion of this su among our men. How *best* to present *your* group is the challenge which is be you at this moment!

3

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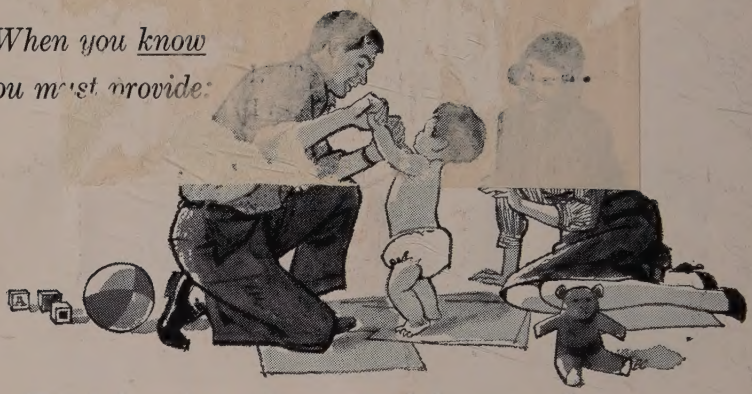

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